

THE BAPTIST RECORD.

OLD SERIES VOL. XXXIII.

JACKSON, MISSISSIPPI, JULY 15, 1909.

NEW SERIES VOL. XI. NO. 28.

The Soul.

Soul is a much used word in the Bible. We find the word about 555 times in the Old Testament and about 60 times in the New. The word is seemingly used in several ways. 1. It is used in the sense of our word individual, as "All the souls that came out of the loins of Jacob were seventy souls." Ex. 1:5. 2. It is used to specify the entire being of each individual, as "The soul that sinneth it shall die." Ezekiel 18:4. 3. It is used to express simply the life in the body, as "The same soul will I destroy from among his people." Lev. 22:30. 4. It is used to distinguish between the component parts of man—if you will permit that expression—as "soul and body" in Mt. 10:28. 5. It is used to show that man, the united being in the flesh, is responsible for the destiny of the inner being called the soul, as "What shall it profit a man if he gain the whole world and lose his soul." Mt. 16:26. 6. It is used to show that the actions of the man in the flesh affect the inner man, the soul; as "He that sinneth against me wrongeth his own soul." Prov. 8:36. 7. It is used to denominate the conscious being, once a part of man in the body, when separated from the body; as "I saw under the altar the souls of them that were beheaded for the word of God," etc., Rev. 6:9; 20:4, and in many other ways.

The dual man in the flesh is described as the outward and the inward man, and as so completely distinct that one may perish while the other is being constantly renewed. II Cor. 4:16; Rom. 7:22; Eph. 3:16. Also man, the entire being in the flesh, is described as by nature sinful and subject to wrath. Eph. 2:3; Ps. 51:5; Job 14:4; Ps. 58:3; Rom. 5:12. And it may be truly said that what was true of Israel is true of all of the human race, and of Israel it was said "The whole head is sick the whole heart is faint." Is. 1:5,6. Therefore each soul that is saved from eternal death has to be regenerated and purified by the Holy Spirit, but the regeneration of the soul does not change the condition of the body, therefore the body is still corrupt and its fleshly lusts "war against the soul." I. Peter 2:11; Gal. 5:17; Rom. 7:23; 8:6, 7. Because of this fact the regenerated soul has a fight until death with the carnal nature, and that nature has to die and see corruption. I Cor. 15:42-49.

But to be sinful is one thing and to be enmity against one is another thing. Children sin against their parents but they are not enmity against their parents. The entire man is sinful and sins against God, and the whole man deserves punishment for sinning, as children do for sinning against their parents, but it is positively stated that it is "The Carnal Mind" that is enmity against God. Rom. 8:6,7. Paul also said to the Colossians, plainly, "Ye were sometime alienated and enemies in your mind." Col. 1:21. But the soul is not carnal and never was. It was not made of the earth nor a part of the flesh but was breathed into the body by God himself, and sundered its

doom at the hands of the fleshly appetites. It yielded control to the flesh, therefore sinned and must suffer, unless redeemed, but the cry of the race in every land and every age shows that there is something in man which, though sinful and doomed for sin, realizes its awful condition and wants to be right with the being to whom it feels accountable. This something cannot be "the carnal mind" for God has said plainly that it is enmity against God, not subject to the law of God neither indeed can be. Rom. 8:7, 8. What then can it be if not the poor lost soul "dead in sins" but conscious of its doom?

There is no such thing as goodness in the unregenerated soul, but there is consciousness of responsibility to God, even in those who hate Christ; as was the case with Saul of Tarsus who said that he served God with "good conscience" while persecuting saints.

Have State Missions Become a Back Number in Mississippi?

We gave our money to be used in other States with large liberality. Are we going to forsake entirely the work for which Mississippi Baptists are alone responsible?

Last year at this time our treasury had in it \$9,000. Today there is scarcely \$100.

My brethren what are you doing to help us?

My sisters what are you doing to help us?

Bro. Pastors does the situation appeal to you?

A. V. Rowe.

Oh how many there are who are "zealous toward God" yet know not God. "Being ignorant of God's righteousness" they, because they want to be righteous, go "about to establish their own righteousness" and perish forever. Being blinded by the God of this world and misled by false instructors and dominated by the flesh, they do many things to satisfy the longings of the poor, conscious soul then perish forever unless led to Jesus. Oh God! the responsibility, the responsibility there is upon us if this idea is indeed correct; and this is the Bible as I see it. God pity us.

E. L. Wesson.

A Commendable Forward Step.

The board of trustees of Mississippi College did the right thing at their last meeting when they made the Bible Department a full-fledged college department with Dr. Sproles as regular professor with full time. This gives the Bible work its rightful place

in the college curriculum and puts our school in line with other institutions which are drawing the popular mind toward a better understanding of the Book of books.

The feature which doubtless appeals most to the college constituency is the opportunity thus offered to ministerial students. From the very nature of the case many of the older students can never hope to take a Seminary course, and, without some such help as this, must plod on forever at a disadvantage in Bible study. What an opportunity for them to learn how to study the Bible and its related doctrines as set forth in the special course in Apologetics! And where in all the land could be found a man more capable or more suitable for this work than that prince among preachers, Dr. Sproles? The trustees, it seems to me, acted very wisely in giving him full work and requesting him not to accept pastoral work but give his full time to the college, thus conserving his strength and adding to his years. Surely he can be more useful by multiplying himself in the lives of the young preachers whom he teaches. Even those of the students who expect to take Seminary courses (and all should who can), will look a long time before finding even in the seminaries a better teacher of the Bible so far as the course goes than Dr. Sproles. Thus has been taken another step forward in the strengthening of our college.

W. F. Yarbrough.

The Encampment Again at Blue Mountain August 6-15.

1st. The railroad rate is one fare plus 25 cents from points on the M. J. & K. C.; from points on other roads one fare and a third plus 25 cents. Some programs have gone out without a clear statement of this. Be sure to see your railroad agent a few days beforehand, and if he has not the tickets and rates, ask him to get them for you.

2nd. The program will, I am sure, be the best and most helpful we have ever had.

3. The time is August 6 to 15. The most leisure time in the year with our Mississippi people. Make this your outing.

4th. The cost will not be large. Board and lodging 75 cents to \$1.00 a day. From the remotest points in the State one ought to be able to come and spend the whole time on a total cost of \$25. From North Mississippi points, on from \$12 to \$16, or even less.

5th. Are you a Sunday School or B. Y. P. U. worker? If so, are you satisfied with your proficiency? No man or woman has the moral right to engage in work so sacred without the best available preparation. Come and make yourself more proficient.

6th. Make up the money and send your pastor or your Sunday School superintendent.

B. G. Lowrey, Chm.

News in the Circle.

Martin Ball.

Rev. J. F. Norris, of The Baptist Standard, is resting in Plainview, Texas. He will take life easy Sept. 1. How many hard worked pastors would like to do that?

Virginia has missionaries on the foreign field and Texas 25. Texas will very soon stand at the top, with the Southwestern Baptist Seminary doing its great work.

Rev. Chas. T. Ball has been elected president of the Wayland Technical Institute, Plainview, Texas, so states The Baptist Standard.

Dr. Carter Hahn Jones is much in demand. The First Church, Waco, Texas, has now called him to the pastorate. Just a short while ago he went from Broadway Church, Louisville, Ky., to Lynchburg, Va. Then to Oklahoma City, and now called to Waco. He has not yet answered the call to Waco.

Pastor Geo. W. McCall, at Brownwood, Texas, has just closed a gracious meeting. Rev. C. A. Ridgely, of Beaumont, did the preaching the first week. State Evangelist W. B. Holland continued the meeting. 53 additions—33 by baptism.

June 7th The First Church of Boston celebrated the 244th anniversary of her existence. That does very well for a new country.

Prof. O. J. Peterson, of Mayesville, Ga., accepts the position of president of the Keachie Female School, La. This is the only Baptist school for girls in Louisiana. It ought to be well attended.

Evangelist W. E. Neil has been aiding Pastor J. E. Robinson in a meeting at Pollock, La. 40 were received for baptism.

The meeting at Brandon, in which Pastor Martin Ball of Winona, did the preaching, was a splendid success. A large number were baptized and several joined by letter. The church greatly revived—a soul-winner's band organized, and the visiting preacher abundantly rewarded. The pastor, Bryan Simmons, is happy. May the Lord continue to bless.

The First Church, Nashville, Tenn., has called Rev. R. M. Inlow, Joplin, Mo. He has not yet announced his decision. Dr. Burrows left the church in fine condition.

The Kentucky General Association, at a recent session at Ashland, put itself on record as opposed to the practice and acceptance of alien immersion in lieu of scriptural baptism.

The First Church, Columbia, S. C., Dr. W. C. Lindsey, pastor, has recently enjoyed a great revival. The preaching was done by Evangelist W. D. Wakefield, of the Home Board. 55 added by baptism.

Pastor C. M. Cloud has resigned at Dwight, Ala., to take effect Sept. 1. His health and that of his family is not good in that field and he desires a change.

The church at Dayton, Tenn., has called

THE BAPTIST RECORD.

Rev. W. D. Mathis—son of Rev. J. J. W. Mathis. He has accepted the call. Dayton is a good place, and we predict for Bro. Mathis a successful pastorate.

The church at Macon, Mo., has called Rev. W. Jas. Robinson, of Morristown, Tenn., formerly of Grenada. He accepts and will enter his new field at once.

The Independence Ave. Church, Kansas City, has called Rev. J. W. McAtee, of Rogers, Ark. His decision has not been made known.

The church at Reidsville, N. C., has just closed a good revival. The preaching was done by Dr. J. L. White, of the First Church Greensboro, N. C. 35 were baptized.

A prominent Methodist preacher lately asserted that the Lord's Supper was not restricted to the baptized—anybody could partake who desired. It is a wonder how he reconciles this with the discipline which he has sworn to obey, and the teachings which the Lord expects him to obey.

Dr. Russell H. Conwell, pastor of the Baptist Temple, Philadelphia, has baptized 5,000 people into the fellowship of that church. An electric sign was placed over the baptistry with the motto "5,000." He has been pastor there 25 years.

Dr. C. C. Brown is giving the readers of The Baptist Courier some racy articles while on his trip to the East.

Rev. J. M. Mitchell has accepted the position of Field Editor of The Baptist Courier, of South Carolina, and will give his entire time to canvassing and collecting.

The Alabama Baptist announces that Dr. A. C. Cree accepts the call to the First Church, Moultrie, Ga.

Dr. P. S. Hudson will spend the summer at his cottage at Bridgeton, Me. He will preach most of the time to churches in Boston. Every Sunday is taken.

Evangelist W. P. Price is announced to aid in the campaign in the country around Tuskegee, Ala., during July and August.

At Powderly, Ala., the pastor has just closed a real good meeting. 38 additions—25 by baptism. C. H. Chilson was ordained to the ministry.

Prof. Paul Keeton, of Woodstock, Ala., has accepted the chair of German in the Baptist College at Blackwell, Okla.

The Capitol Avenue Church, Atlanta, Ga., is trying to get Dr. M. P. Hunt of Louisville, Ky. It is not known what he will do, but we guess he will remain in Louisville.

Rev. O. C. Dobbs has resigned 66th Street Church, East Lake, Ala., and will at once enter the evangelistic field.

Hon. J. D. McCarn, the prosecuting attorney in the case of the Coopers, who slew Senator E. W. Carmack, announces himself a candidate for Governor. He will support all temperance measures and will lend his aid to suppressing all efforts at the violation of all laws.

Thursday, July 15, 1909.

Dr. G. A. Nunnally, who lately resigned the presidency of Columbia College, Lake City, Fla., has accepted a chair in Shorter College, Rome, Ga.

Pastor A. T. Cinnamond has recently enjoyed a two weeks' meeting with his church at Senatobia. He had the assistance of Pastor M. E. Staley, of Fulton, Ky. 20 additions and the church much strengthened.

A Good Meeting.

On June 27, we began a meeting at Terry. The pastor did the preaching till Tuesday a. m., and Bro. Wheeler led the singing. Tuesday night Bro. W. A. Hewitt came to our rescue and did the preaching during the remainder of the meeting. Bro. Hewitt is a good preacher and a consecrated servant of the Lord. The meeting closed Tuesday night July 6, with eight for baptism, and four by letter. The youngest baptized was about 16, and the oldest was 76. Considering all things this was one of the best meetings the church has had since I have been pastor. The downpour of rain every day during the meeting, except one or two, and the disheartened condition of the merchants and farmers on account of bad crop prospects made it hard to hold a meeting, but we did have a meeting and we give all the glory to the Lord.

Pray for yours truly,

J. A. Lee.

Natchez.

A. V. Rowe Baptist Church.

In spite of the extremely hot weather, we are glad to say that our little church is doing the best work that it has ever done. The Sunday School is doing fine work. The morning congregations are larger than they have ever been. The night congregations are not as large as they were for a short time during our meeting, but there is more interest shown by the members and attendants than at any other time. The membership is increasing, not by great numbers at any one service, but constantly. We are glad to say that nearly all of the additions are by experience. We want those who are here and have been members of the Baptist church to unite with us. But our hearts rejoice over those who find the Lord in "Our Home."

The Sunday School gave a trolley ride last Friday night. After the ride refreshments were served on the front gallery at the church. Enough outside tickets were sold to pay all expenses and to add some to our treasury.

The male members of the church have organized themselves into a brotherhood. Invitations are out, not as usual from the ladies to the men, but from the men to the ladies to a supper to be given next Tuesday night. We are hoping that then the ladies will join us in an effort to pay off the church debt for this year.

The pastor here does not have to do all the work or even all the suggesting. Each member takes an active part in the work, feeling that in joining the church they have joined a soul-winning band. The work is hard. The devil is making a great fight, but God has promised us the victory here in Natchez. Pray for us earnestly, brethren.

D. I. Purser, Jr.

Thursday, July 15, 1909.

"Christ Preaching to the Spirits in Prison."

Dr. Searcy's questions are pertinent and searching. They deserve and demand candid consideration. The kind spirit of his criticism evokes fraternal response.

I have seen no satisfactory explanation. The two to which there is least objection are, that Christ inspired the preaching of Noah to the antediluvians in the days of their disobedience, and that Christ in his risen and spiritual body preached to the spirits while they were in prison.

The paragraph under criticism is susceptible to the inference suggested by Dr. Searcy, that "if Christ was quickened in his spiritual body," that body must have been "dead before it was quickened." It is difficult to define the work of one person in two natures in exact and definite terms. It was simply intended to teach that the body in which Christ was put to death was quickened by our Lord's own eternal, Spiritual, Divine nature, and that in that quickened spiritual body he went out and preached to the imprisoned spirits.

"What interests could the spirits in prison have had in the glorious results of Christ's mediatorial mission on earth"? Must we hold and teach that the millions who died in the flood all died impenitent? May we not believe that many of them repented before death? If so, to these the announcement of the completion of Christ's glorious work on earth was good news. Besides, the antediluvian race must be interested in final retribution as well as in redemption. The risen Jesus is evidence of both. God has "appointed a day, in which He will judge the world in righteousness by that Man whom he hath ordained; whereupon he hath given assurance unto all men, in that He hath raised Him from the dead." Acts 17:31.

"The Greek word for prison in this passage tells of a place of misery and not of happiness." A close study will reveal that this idea is not in the word. In Hades, the place "not to be seen," simply the realm of the dead, that part of the invisible world which was regarded by the Jews as the abode of the souls of the pious until the resurrection, is called "Paradise"; the abode of the wicked dead, where they suffer punishment for their evil deeds, for the Greek was "Tartaros" and for the Hebrew "Gehenna"; a prison merely, a place of safe-keeping; a great house, was "Phulake." Herod put Peter in prison "to keep him, intending after the Passover to bring him forth to the people." Acts 12:4. Paul and Silas were punished before they were cast into prison (Acts 16:22, 23). "Phulake" was only a place of guarding. In his Dictionary of Christ and the Gospels, Hastings says, the word may mean "anything from the comparative comfort of a guard-room to the misery of a dungeon."

H. F. S.

Thanks, Agreement and a Little More.

Let me sincerely thank Dr. Sample for his Christian spirit and kind words in his note on "Dead in Sin," in The Record of July 8. I agree exactly with the Doctor in his statement "that a sinner will never realize that he is at enmity with God, and under condemnation of the law until quickened by the Spirit."

The consciousness of the sinner, before being quickened by the Holy Spirit, is not "that he is at enmity with God," but a feel-

THE BAPTIST RECORD.

ing that God is mad at him. Man somehow knows that he has sinned and therefore feels that God is mad at him and that he must, somehow, do something to get God in a good humor. Being blinded by the flesh and the devil, he has things backward. The "quickened" sinner shows this by his efforts to do something to please God, and never sees the light until shown that "God was in Christ reconciling the world unto Himself," and that now in love He beseeches us to be reconciled to Himself.

Why do the heathen make such sacrifices to their gods, as those of which we read, if not because of this consciousness? Soul-consciousness of a God, and of being somehow wrong with Him, and of responsibility to Him (or some other kind of human consciousness) is co-extensive with the human race; as is shown in heathen worship and heathen sacrifices. This we must admit or deny history: or else say that the Holy Spirit quickens some among the heathen into spiritual life—and to admit that gets us into deeper water still.

I say that this consciousness is not of the fleshly nature, which is of the earth earthy, nor of responsibility to Him. The almost universal consciousness of a supreme being, and struggle to get right with him, has come down through the ages and is still seen in every kind of effort to worship, even in idol worship, and is so sad to me. But the right conception of the truth—consciousness that "the carnal mind is enmity against God," and that He has been reconciled to the world through the sufferings of Christ, and was in Christ reconciling the world unto Himself and now wants the world to realize His love and be reconciled to Him, through Christ—is the result of the "quickening" of the Holy Spirit, without which no one can come to God through faith in Christ.

E. L. Wesson.

Revival Meeting at Ellisville.

On Saturday night before the 3rd Sunday in June, according to previous appointment, the Ellisville Baptist Church began a protracted meeting with Bro. W. A. McComb to do the preaching. Some four weeks before the meeting began, the pastor, Bro. J. L. Low, became so afflicted in one of his eyes that he was in great danger of losing the sight, and was advised to go to New Orleans for treatment by a specialist. His suffering was so great, and his improvement so slow under the treatment, that his physician would not permit him to return to take part in the work of the meeting; hence we were deprived of his valuable work. No one knows better than the church, the great loss the church and community sustained by the loss of the personal services of this consecrated man of God. But the Lord was with His people and Bro. McComb entered into the meeting with all his energy and soul. With his magnetic personality, deep consecration he seemed to be filled with the Holy Spirit, and his plain, earnest, forceful presentation of the truth is so convincing that he drew large crowds from the beginning, and at every service was so increased in numbers and interest, that seating room could not be furnished all who attended, and many stood up in the vestibule at nearly every meeting to catch the words of wisdom that fell from the lips of God's servant. The results were, the church was greatly revived and has now taken on new life. One Sunday evening, the 20th, at 4 o'clock, it being the last day of the meeting, before a

crowded house, Bro. McComb (the pastor being sick) led 21 souls down into the water and "buried them with Christ by baptism," and at the night service 5 others united with the church, who now await baptism, making 26 by experience and baptism, 8 by letter, and 1 by restoration; total accessions 36.

Bro. McComb preaches the gospel so plainly, and with such simplicity and earnestness, that he is a great power for good. The simplest can understand him and he never failed to leave strong impressions for good on all who heard him. May the Holy Spirit attend him in his great work.

Fraternally,

T. J. Hardy.

July 2, 1909.

United Kingdom Baptist Notes.

(Special and Exclusive to The Baptist Record. From our London Correspondent).

A remarkable meeting has been held in London to celebrate the jubilee of the great revival of 1859. The audience was worked up to an extraordinarily high pitch of enthusiasm as speaker after speaker recalled the wonderful doings of fifty years ago, and these memories were helped by the singing of good old-fashioned hymns like "Say, brothers, will you meet us?"

Doubtless there are readers of the "Baptist Record" who may have taken part in the great 1859 revival, and who remember the glorious happenings of that year, especially in Scotland and Ireland, England sharing in the revival but in a less intense form. They may recall with great recollections the names of Reginald Radcliffe, Brownlow North, Hay Aitken, Henry Moorhouse, Richard Weaver, John Hambleton (one of whose converts was Dr. Barnardo), Joshua Poole, Joseph Denham Smith, and others.

At the London meeting Lord Kinnaird, Dr. Campbell Morgan, the Rev. John McNeill, Dr. Eugene Stock and Canon Aitken were amongst the speakers, the latter describing how at the age of 18 he took part in the astonishing revival meetings in Scotland.

The annual meeting of the Lay Preachers' Association was held last week at Golear. Mr. P. D. McGowan, of Pontefract, who presided, introduced his successor, Mr. J. A. Yeaton, of Leeds, who delivered a brief inaugural address. The secretary (Mr. J. Peel, of Leeds) submitted the annual report. This stated that the feature of the past year's work had been a determined effort on the part of the committee to add more preaching stations to the central district plan. It was felt that the few stations they had did not represent the work done by the Association. Doubtless it would be a matter of surprise to those outside the Association to learn the extent of the area covered by the Association's work. They found in the county that there were many churches without pastors, sometimes using the Baptist lay preachers, and in many other instances accepting the help of other denominations. It was felt that all such churches ought to use the Association, and therefore a circular had been sent round asking them to receive a deputation who would lay the claims of the Association before them. The report dealt in detail with the work accomplished by the Association in many parts of the county. On the motion of Mr. J. Challiner, of Sheffield, (Continued on page six).

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Pastor G. W. Riley begins next Sunday a
series of 8 meetings. Different brethren will
supply for him during the summer.

Speaking of Jennings Hall at Mississippi
College, Rev. C. S. Gardner, D. D., of Louis-
ville, Ky., said in the Baptist World: "I
venture to say that it is the most sensibly
arranged, most up-to-date, most intelligent-
ly planned school dormitory in the South."

"Baby Day."

Griffith Memorial, G. W. Riley pastor, en-
joyed a unique but a very helpful service
1st Sunday in July. The occasion was the
roll call of the "Cradle Roll," the mother
or some friend responding for the baby with
an appropriate verse of scripture. There
were 36 babies represented, most of them
present. The pastor preached a 15-minute
sermon on "What Your Baby May Be."
Text, "What manner of child shall this
be?" Luke 1:66.

The exercises were interspersed with
good singing and the services were greatly
enjoyed by all.

A Tribute to Innocence.

Wordsworth wrote in one of his inspiring
poems that "Heaven lies about us in our
infancy." The poet's words might be taken
as the text of a recent discourse by an emi-
nent divine, who, in speaking of an innocent
child as the grandest sight, said:

"I have heard an orator with a tongue of

THE BAPTIST RECORD.

Thursday, July 15, 1909.

fire make men think his thoughts, obey his
commands, and follow his ideals; I have
seen his hearers hold to their seats to keep
from fighting, going, or doing. I have seen
the warrior, with his face scarred and dis-
figured with shot and shell and garments
freed with the blood of the slain, receiv-
ing the huzzas of enthusiastic admirers. I
have been in crowded cities where the
masses seem to be in a wild race for a few
handfuls of golden dust and worthless bits
of tinsel, and I have stood where the voice
of man never penetrated, in a cave where
the darkness could almost be heard, seen,
felt and cut with a knife. I have seen al-
most an entire city become prey to laughing,
sarcastic flames. I have seen the flames
crack the very stones, melt the iron and
go on with their roar of victory to peace-
ful homes where men and women and un-
conscious babes slumbered on the lap of
night. I have seen the dauntless fireman
mount the quivering walls, and while the
hissing forked tongues of hell beat him
back time and again, from the jaws of the
monster, scorched and bruised, he brought
a loved form.

"I have seen the earth hushed to sleep by
the voiceless choir of the night, and I have
seen it tossed, rocked and kicked about as
if it were a broken toy; I have seen it stag-
ger as a drunkard and tremble as Mount
Sinia, and like 10,000 volcanoes turned loose,
I have seen it go on its march of destruc-
tion. May I never see it thus again. I have
seen the oncoming storm, I have heard it
thout defiance to the Rocky Mountains and
the unfathomable ocean; I have seen its
lightnings fight each other, and dance with
intoxicated glee over the sobbing heavens,
writing with its fiery finger the power of
God on the midnight darkness. I have
heard the eternal growl of its thunder, as
though its wrath could not be pacified; I
have seen the winds of the wind encircle all
living things, and the waves of the ocean
lift up their hands in vengeance.

"I have looked at the blue dome of the
heavens and the underfloor of the house of
many mansions, and saw it flash out the
gleamings of immortality; I have looked
upon the mountain with its roots wrapped
about earth's center; I have seen its snow-
capped head receiving the caresses of the
sun, and standing there as a stepping stone
for the feet of the Almighty. I have heard
the birds of the tree make divinest music.
I have seen the quiet lily in the valley, and
the green blade of grass, whose colors God's
hand did paint; the fields golden with the
tints of autumn, the distant star come out
of its indistinctiveness, the ocean rocked in
its hollow bed, and from the Atlantic to
the Pacific, from the lakes to where Penob-
scot's murmurs lose themselves in oceans'
roar, in a land where the mocking bird sings
and the magnolia blooms, I have heard all
seen and unseen things declare the glory
of God.

"I have seen the sun as it peeped from
behind the peaks at Asheville, bowing to
the far away landscapes, throwing kisses of
love to the clear sky, opening the treasur-
ing vaults of the day, until wild vine and road-
side, voiceless valley and screaming eagle,
crystal lake and dancing stream, thornless
flower and shimmering light, man and beast,
were as happy as Jacob's descending and as-
cending angels, as they flashed back the
sunlight. And then, I have seen Old Sol
look westward, but leave a trail of light be-
hind to guide weary pilgrims home, and
cause all of God's hidden stars and linger-
ing lights to go on dress parade, led by the
soft rays of the moon, and following by the
twinkles of the Milky Way.

"But the grandest sight I ever saw was
a blue-eyed darling nestling on a mother's
bosom, listening to a story its childish mind
could understand. Then I have seen eyes of
mother love weep tears of joy as she kissed
the lips not tainted with sin, then kneeling
by the trundle bed, his quivering lips breath-
ed out his child prayer:

"Now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take."

"I doubt not that the angels hushed the
flutter of their wings, the songsters of the
sky lost their chords, and floral hill and
highland of glory caught up the refrain,
while God and heaven smiled."

Catholics and Foreigners in America.

(Victor I. Masters, Editorial Secretary.)

The immigrant problem is a great one. It
will not become less. The more than a mil-
lion a year who are now coming to America
will continue to come from foreign shores
seeking citizenship in the great republic.
Destitution and intolerable conditions at
home, liberty and opportunity in America,
form a combination that is able to uproot
lifelong associations and send the pilgrim
across the deep seas to this American Eldo-
rado of his hopes.

The immigrant problem is a grave one.
Let us not discount its magnitude or signifi-
cance. It would be grave to Southern Bap-
tists even if the wonderful people-stream
should continue as now to find its terminals
in the great North and West.

But this will not be. Indeed, already the
movement is toward the South. The remark-
able industrial development of this section
which is in process, creates a demand for
labor that is a guarantee of the coming of
the Italian and the Mexican and the Cuban
and others of the polyglot crowd that from
the world's end is ever seeking to improve
its condition by coming to America.

The negro has had, and will continue to
have, many halcyon days in the land of
Dixie. The cotton-patch and he are wedded
in a most genial industrial union. Not all
the immigrants that load the ships of the
sea can separate Sambo from his industrial
specialty; but the new factors in the indus-
trial development of the South will afford
more and more room for the foreigners.

In fact, we need not argue the possibility
of their coming. They are already coming
in considerable numbers. Within the last

Thursday, July 15, 1909.

two years about 100,000 immigrants have
come into the Southern States, and before
that period, tens of thousands had arrived.

It is estimated that there are in Missouri
800,000 foreigners. In Louisiana, there are
200,000 French-speaking people and 5,000
Italians. Among the foreigners in St. Louis
there are 100,000 Germans, 55,000 Jews and
15,000 Italians. In Tampa, Fla., are 15,000
Cubans and 10,000 Italians. Baltimore has
75,000 persons of foreign birth, and a much
larger number who are really foreign. In
Texas are nearly 400,000 Mexicans. In the
furnace districts of Alabama are tens of
thousands of aliens. The single mining
town of Ensley has an Italian colony of
15,000. These are sufficient figures to show
that the immigrant population is a very real
problem in the South.

The immigrant problem is largely the
problem of the cities in the South. The for-
eigners are the people who are making it
hard to create and maintain in our rapidly
growing cities the spirit of Christianity and
of true Americanism.

The immigrant problem is also intimately
wedded to that which arises among evan-
gelical Christians in the presence in Ameri-
ca of such a vast number of adherents of the
Roman hierarchy. Catholics are not in-
creasing in America except as they come in
one continual stream by way of the immi-
grant stations of our port cities, for the
American atmosphere is not friendly to the
State church idea, nor is it friendly to the
idea of a human being putting his spiritual
responsibility in the hands of any ecclesias-
tical potentate of power.

But this influx from foreign shores is so
continual and so large that the problem of
the hierarchy will remain a serious one with
evangelical Christians. In St. Louis are 75-
000 Catholics, in both cities adherents, to a
considerable extent, outnumber the ad-
herents of all evangelical churches combined.
In Savannah are about 10,000 Catholics. The
Catholic population of Memphis is about
10,000, total number of Protestants is about
20,000. The Catholic population of Balti-
more is about 150,000, while the fifteen Prot-
estant bodies of the city embrace a member-
ship of 85,000. In Tampa, Fla., the 25,000
immigrants are mostly Catholic, and that
faith greatly outnumbers in its adherents,
all the others.

The dominance of Catholicism in America
is a sinister thing to contemplate. Nearly
every large northern city is dominated by
the papal adherents. Catholics maintain a
lobby in Washington. There is scarcely a
daily paper of any importance in the coun-
try that has not on its staff a Catholic editor.

Under God, we see but two things that
are distinctly hopeful from the standpoint
of evangelical Christians in this situation.
One is that the American spirit is everlast-
ingly at war with the spirit of Roman hier-
archy. The other is, that there are signs
that evangelical Christians of the country
are waking as never before to the oppor-
tunity and obligations that are upon them
to Christianize the hordes of aliens who
fill the hold of every ship that crosses the
sea seeking a home in America. May the
Lord hasten the quickening of Southern
Baptists to their opportunity and obligation
in this matter.

Home Mission Rooms, Atlanta, Ga.

THE BAPTIST RECORD.

5

Alien Immersion.

Should Baptists receive into their fellow-
ship those baptized by others?

1. Paul refused to do so, and we should
follow his teaching and example. Acts
19:1-7.

2. We should not receive them because
it would destroy the purpose for which we
immerse. Rom. 6:3-5.

Without the proper purpose, intent, de-
sign and symbolism, no immersion is valid.
No others immerse for the same purpose
as we do, hence we cannot receive immer-
sion from any of them.

Christ died, was buried and rose to life
again else he could not become our substi-
tute, our Savior.

His saving grace leads us to repentance
and faith, and it is our duty to confess him
in baptism.

When we are laid into the water to be
baptized, it should mean that we are as
dead to the world as Jesus was when he was
laid in the tomb for burial.

When we emerge from the water that
symbolizes his resurrection from the tomb.

He died, was buried, and rose to save us.
I Cor. 15:1-4.

In our baptism we symbolize, make a pic-
ture of these things, and thus confess him
as our Savior.

Baptism begins with the ministry of John
the Baptist (Matt. 3 ch.) and its import was
certainly understood by those of his time.

In Paul's letter to the church at Rome,
where he had not at that time gone in
person, he made the intent and purpose of
immersion known. He says "we were bur-
ied with Christ in baptism," and if buried
then they were immersed.

It may be objected, "That was Holy Ghost
baptism."

But Rom. 6:1-11 has no reference to the
baptism of the Holy Spirit, or by the Holy
Spirit, or in the Holy Spirit, yet it is spir-
itual baptism.

It is not the natural man conforming to
the letter, but the spiritual man conforming
to both the letter and the spirit of baptism.
"In spirit and in truth," which is the only
way to worship God.

It may be said that many who are im-
mersed do not fully understand the import
of baptism. But no one is saved who does
not believe in the death, burial and resur-
rection of Christ, and when he is immersed
by a church that has the proper intent, or
purpose, that makes the right picture and
is valid baptism.

But such intent is foreign to immersions
as administered by all Arminian denomina-
tions.

Baptist churches admit only such as pro-
fess to be saved—dead already to sin.

Others do not seek to have saved per-
sons only join them. All Arminians admit
those who are candidates for salvation.
They think none are saved before death,
and as death takes them out of their
churches, none are saved while in their
churches, therefore, they do not immerse
the individual because the individual is not
dead to sin, already saved, but upon a pros-
pective hope of salvation to be consummated
at death. Such immersion cannot be valid.
It is not for the right purpose, and there-
fore does not present the right picture. He
has not confessed before the world the
death, burial and resurrection of Christ.

Such immersion for that reason is invalid
and not baptism at all, and to receive such

into the church is to receive unbaptized per-
sons into our fellowship, and sprinkled per-
sons or Quakers could be as consistently re-
ceived. If one is immersed for fun, we
could not accept it as baptism.

If one is immersed for his health, or for
the remission of sins, or for any other pur-
pose than to confess the death, burial and
resurrection of Christ, we cannot receive it
for baptism.

If when I ask for the picture of my moth-
er the picture of some other woman is given
me, I am not satisfied.

In baptism Christ asks for the picture of
his death, burial and resurrection, and a
substitute will not satisfy him. He must
have the genuine picture or his request will
be denied by you.

For baptize means to immerse or some
equivalent.

Rantizo means to sprinkle, and cheo
means to pour, and when you offer either
rantizo or cheo for baptizo, you offer a sub-
stitute and you are practicing fraud upon
him.

If people want to come to us from other
sects, let them accept our baptism, which
is the only baptism, or let them remain
where they are. No one would think of
joining a fraternal order upon the initiation
of another order, however good that order
might be. No more can Baptists receive
those who come to us upon their alien im-
mersion. To do so would be going over to
them, and not they coming over to us.

There is but one way to worship God, and
Jesus tells us of that way. John 4:24, "In
spirit and in truth." "In spirit," means
be in earnest. Do it from the heart. "In
truth" means do it according to the truth,
as the truth directs. No substitutes allow-
ed. For, "Behold to obey is better than to
sacrifice and to hearken than the fat of
rams."

Isaiah Watson,
General Evangelist.

Denham Springs, La.

Trustees Sals.

Under a deed executed by L. F.
Harris, Mrs. M. M. Mangum, Mrs.
E. F. Anderson and E. F. Ander-
son April 3, 1905, conveying the
property hereinafter described to
Walter McMaster, reserving the
power to sell to satisfy the bal-
ance of the purchase money un-
paid, which deed is of record in
the office of the chancery clerk
of Hinds county, Mississippi, at
Jackson, in book 46, page 107, I,
the undersigned trustee named
therein, will at the east front of
the court house of Hinds county
in the City of Jackson on the 29th
day of July, 1909, within legal
hours, expose for sale at public
outcry to the highest bidder for
cash the following property, or a
sufficiency thereof to satisfy the
debt and all charges, to-wit: Lots
1, 2, and 4 of Bellevue subdivi-
sion of lots 18, 20 and 22 of the
J. J. Clay subdivision of part of
section 32, T. 6, R. 1 E., Hinds
county, Mississippi. A map of
said Bellevue subdivision is on
record in the office of the chan-
cery clerk of Jackson.

H. L. Hicks,
Trustee.

(Continued from page three).

seconded by Mr. J. H. Delday, of Scarborough, the report was unanimously adopted.

Captain J. Dismick Taylor, who we understand is known in America as a "sailor evangelist," is stopping in England some little time and making a round of churches that are without pastors, especially any that are weak and in need of assistance. Prior to arriving here, Capt. Taylor made a lengthened tour of the Holy Land and the East and returned across the Continent of Europe, visiting the chief cities and holding services in the Baptist churches wherever possible, visiting even Stockholm.

The visit of Dr. W. M. Vines of Brooklyn, New York, to London during the latter part of July and the whole of August is being eagerly looked forward to. In this connection it may be noted that American Baptist ministers visiting London frequently say that they miss the Ministers' Monday Morning Fraternal which we understand is held in every large town in America. Probably something will be arranged to meet this want in the future.

The Rev. J. M. Atkinson, often known as the Baptist Bishop of Liverpool, has resigned the pastorate of Richmond Church, Liverpool. After being pastor for twenty-six years in such a laborious centre as Liverpool, Mr. Atkinson feels it incumbent upon him to relax his activities. Both in the local work of Liverpool and in the larger life of the denomination, he has played a useful and honorable part, and as a member of the Baptist Union Council and a committeeman of the Baptist Missionary Society, he has earned the deepest respect of all.

The principal opponent of the proposed new scheme of ministerial settlement and sustentation of the Baptist Union of this country is the Rev. J. Moffat Logan. This gentleman is an ex-Presbyterian, a man of wide learning and great eloquence. He contends that the scheme would convert the Baptist Union into a Baptist Federation, and compares the proposals to the pyramidal tombs of the Pharaohs. At the base, he says, will lie the Baptist churches. Above these will be the narrower area of District Councils resembling somewhat, yet differing much from the old Associations. Above these will come a layer of ministerial settlement committee, and higher still upon these will be the Central Committee. The apex will consist of the proposed permanent officials, and the whole will form, he declares, a tomb magnificent no doubt, but no less a tomb for our ancient independence.

A Book Shower for the Orphanage.

Some time last winter I met Miss Eula McIntyre, who is one of our teachers at the Orphanage. Naturally our conversation was directed toward their school, the plan of work and the equipment. In the main, school work there seems the same that it is elsewhere, though there are particular problems arising from conditions there which do not exist in the public schools.

The greatest need appears to be suitable books for the library.

Today the public school must needs have a library. The modern teacher no longer confines her class to text books alone. Everywhere, even in the remote rural districts, the progressive teacher is getting whatever books can be had for broadening the vision and enriching the soul of the child under her care. Shall we not give to our children in the Orphanage the same advan-

tages that the children in schools elsewhere are having?

Let's try this plan: Ask the children of your Sunday School and the members of your church to look among their books and see if there are not two or three in good, plain binding that they could give without cost. Perhaps they may have two copies of the same book, or may be they have some reference book, story book, history, a work of fiction, poetry or essays that would serve better in a library where many read than where they be idle on the shelves at home. Any book suitable for a school library would be profitable and acceptable.

It would be well to have a committee appointed to receive each book and pay on it, lest some child with more zeal than wisdom offer something not suitable.

In case there should be an over-supply of some one book it would be a fitting thing for our Orphanage to present the children of the Methodist Home with what might be useful to them. This though we leave to Brother Carter and his corps of workers.

We have two months now before school opens. Let's get busy and make our children and our teachers there glad when work time comes again.

Mamie Jeffress.

Batesville, Miss.

The Warp and Woof of Character.

Character is like a piece of cloth woven upon a loom. It is made up of the threads running lengthwise, the warp, and those running crosswise, the woof. Two distinct elements enter into every life that crosses the threshold of accountability. These two elements are heredity and environment.

The warp of character is heredity, or that part of one's nature, or disposition, derived from parentage. The woof of character is what is filled out or developed in a life by means of environment or training. The child is very much like his parents in many respects though he may never have seen these parents. Much can be trained into one's character but there is much there already that can never be trained out. It may be woven under and hidden beneath threads of gold or flowers of beauty, but if it is a bad warp it will some day spoil the fabric.

"The tissues of the life to be

We weave with colors all our own

And in the field of destiny

We reap as we have sown."

E. J. Compere.

Lemon, Miss.

Some Bible Words—Power.

A brother asked me the conundrum, "Which is it that is dangerous, the lightning or the thunder?" I said "the lightning, of course." "Wrong," he said, "it is neither." The noise does no damage and the light is harmless, but there is a subtle and mysterious something neither seen nor heard that is terrible in its power. We call it electricity. It is all-pervasive and resistless. It may make a noise or a light or heat or become a motor for transportation, or it may produce death or stimulate or simulate life; it may be accompanied by one or more of these phenomena or by none of them, but itself evades our sight or ears or touch. It is impalpable but we cannot measure its power. So it is with all power. You may hear the sound thereof, but whence it cometh and whither it goeth who can tell? It

is not the noise in the gun that does the execution nor is it the smoke; these may be sometimes undesirable accompaniments possible of elimination, but the power is the invisible something that speeds the shot. It is not the puffing of the engine nor the curling volume of smoke nor the noise of the revolving wheels (we should be glad to get rid of them) but the invisible steam in the chest that pushes the piston and drives the wheels. So when the Bible speaks of power (and it is one of its favorite words) we are not to get our minds on the sound of the rushing mighty wind or the tongues of flame; nor on conspicuous or prominent place in the kingdom, but that we "may be strengthened with power through his Spirit in the inward man; that Christ may dwell in your hearts through faith, to the end that we being rooted and grounded in love may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passes knowledge, that we may be filled unto all the fullness of God." Eph. 3:16-19. Or again "Made powerful in all power according to the might of his glory unto all patience and long-suffering with joy, giving thanks, etc. Col. 1:11. Now these are exhibitions of power indeed, to know, to know the love of God to respond to it with love, to be filled unto all the fullness of God, to endure, to be patient, long-suffering, to be joyful and thankful in it all. These are more than the blare of trumpets, high place and worldly success.

Is there some way by which this power which is so impalpable and seems to evade us can be secured for practical results in the shaping of our souls and determining our conduct? Where shall we look for it? How come into the knowledge and possession of it? Words like people are known by the company they keep, and this word power has a group of associates with which you will constantly find it. One of these companions is faith. All things are possible to him that believeth, possible being the same word as the word for power, which we preserve in dynamo and dynamic, etc. If we have faith ye shall say to this mountain remove hence and it shall remove and nothing shall be impossible to you," that is out of or beyond your power. Stephen is described as a man "full of faith" and then "full of power." Jesus at Nazareth not without power to work a miracle (power) and marveled at their unbelief. These examples the reader can multiply. We must believe (have a realizing sense) that God is and that he is the rewarder of them that seek him. Heb. 11:6. Faith is letting Christ into the life; that Christ may dwell in your hearts by faith. Eph. 3:17. He is the cure of spiritual neurasthenia, i. e., powerlessness. O that we may know the exceeding greatness of his power toward us who believe, Eph. 1:19. like Abraham be made strong through faith. Rom. 4:20.

But the word with which power is most constantly found is the Holy Spirit. Familiar passages flock to the mind. John the Baptist came in the Spirit and power of Elijah. Lk. 1:17. Jesus entered upon his ministry in Galilee in the power of the Holy Spirit. Lk. 4:14. Ye shall receive power when the Holy Spirit shall come upon you. Acts 1:8. Now the power of God in the Holy Spirit is not to be confined to one method or manifestation. There are diversities of gifts but the same Spirit, diversities of ministrations and workings. It

comes out here as faith, there as wisdom, there as knowledge, there as prophecy, in manifold ways of service for the common good. In all it should and will show itself in love. We need it just as much to be patient with the children as we do to preach with acceptance. It is just as good when it sympathizes with the weak and suffering as when it rends the lion or carries off the gates of Gaza. Some one has said that it requires more grace to answer properly a call at the telephone than one from a church. Let the power go all through the life, the whole round of occupation and duty. Don't "short circuit" it. A few years ago some one cut off our whole town from the power house so that we were in darkness and the machine came near being torn to atoms by "short circuiting" the current, putting it through one wire too close to the power house. This can be done by crossing the wire or imperfect insulation. Houses are burned this way or street cars refuse to move. Some people get short circuited and soon burn out by confining the power to one particular manifestation of spiritual energy. Some talk too much or too exclusively. Some get the whole current turned on at once and burn out during a protracted meeting or soon after. Some possibly are spiritually electrocuted. I think I have known some evangelists who burnt out before their time. I am sure there are some such pastors; and no doubt some churches have confined the area of their spiritual life or ministration and burnt out, turn the current into all the walks and avenues of life. Let it cook in the kitchen, light the parlor, warm the sitting room, run the plow, sell goods, draw freight, not forgetting to carry some passengers, and on through the list. "God is able (same word for power) to make all grace abound into you that ye having always all sufficiency in everything may abound unto every good work. II. Cor. 9:8.

May we also know what is the exceeding greatness of his power to usward who believe according to that working of the strength of his might. Eph. 1:19.

P. I. Lipsey.

The Foolish Christian.

In this article I do not purpose to discuss the man who denies the existence of God. I pass him by with this statement, that of all positions men have ever taken, relative to religion, his is the most foundationless I have ever seen. But it is the person who has been redeemed by the blood of Jesus Christ, and is afraid to fully surrender to him, that I want to consider "The foolish Christian."

I am not by any means a pessimist, and yet there are some alarming things existing among our Christian people. It is enough to forever drive the unregenerate world away from Christ, when it is known by them the very little confidence many of God's children have in Him. Let me say to the brotherhood, by way of parenthesis, that it seems to me, that there is a great demand for teaching along the line of implicit confidence in God. Believing to the extent that we are willing to take God at His word.

The prophecy in Rev. 3:8 has been fulfilled. The door is open, and today the field is world wide. The commission, "Go into all the world comes today with repeated force. It is a fact that we Baptist people have more wealth in our ranks today than ever before. Some are doing nobly, others are giving heroically; but what of the thou-

sands who are not giving at all? There must be a cause somewhere! Where is it? Is it for the lack of information? Some of it is, very doubtless, but I am persuaded that that is not the primary cause. It must be for the lack of confidence in God. When Moses called on Israel for an offering for the purpose of building the tabernacle, he had to say enough, else it would have overflowed. God is calling to us, to go. Bright young men and women have lain themselves upon the altar as a living sacrifice, and have said, Lord send me, but there is no ammunition for their muskets. We fellows behind the baggage have allowed the enemy to capture it; and of course it will not do to send them out empty-handed.

Nineteen hundred years have passed since Christ came into the world, yet they are numbered by the millions who have never heard. Why? Malachi says, "Will a man rob God? Yet ye have robbed me in tithes and offerings." This is the reason. We have taken that which God has entrusted into our hands, for our keeping, and are using it upon our own lusts. Lord is it? Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it saith the Lord of hosts. Mal. 3:11. Do we believe it? Who is there among us that would not gladly have the windows of Heaven open, and receive the blessing herein promised? God makes a demand of us, and then covers it with a promise which far more than repays the cost. The demand here is for the tenth. The promise, Heaven's windows open, and not room to contain the blessing. Bro. why don't you do it? Are you saying with the fool, there is no God to verify His promises? If Neighbor Johnson should make us the promise, which Christ makes in Luke 6:38, I am sure there is not a man in all Christendom but that would accept his proposition. You will lend your neighbor money at ten per cent. You will put it in a bank somewhere at 5 per cent and let it stay for a whole year. Now Christ simply calls upon us for His "own" promising to give back again, even as much as four for one, for the use of it, and we are afraid to risk him: continually breathing out from our hearts, "There is no God" and yet claiming to be out and out for Him.

There are men who spend \$10 a year for tobacco, to say nothing of what they spend for whisky and other evils, and give some \$150, and some nothing at all, for the spread of the gospel. These same fellows will sit down and tell you they are Baptists from head to foot. Now they may be, but I don't believe they are the kind after God's own heart. Oh when shall we awake from our lethargy and consecrate our all to God?

Salvation means more than simply saving a soul from hell. There is a life to be saved. Brethren we may be to neglectful on this matter of life saving. Leading souls to Christ is a great work. We do not need to let up in the least, but increase our efforts. Yet let's do not forget the importance of a saved life. So many times a soul is saved and then left alone. The lame man that was healed held to Peter and John as they went into the temple. A religion which does not touch my life, and everything I possess is not much religion.

Then we can truly pray, "Thy kingdom come." It will please the Lord when

we take him at his word, and undertake great things for him. "Prove me now herewith saith the Lord." Let's do it by doing with our might whatsoever our hands find to do. From our hearts believing God.

Yours in the work,

Wm. T. Darling.

A Remedy for the Boll Weevil.

The boll weevil must have existed long before we ever heard of it. There is evidence of its having been in existence centuries ago. Whether it was created in the six days of creation or has been produced by evolution or survival of the fittest is an interesting question. The Bible seems to teach that everything that was made was created in the six days and physiology teaches that every living thing comes from an egg or a seed or did teach that before the time of Burbank. And I believe he has never created life but merely mixed things up surprisingly. And there is another interesting question that has not been answered by bugologists so far as I know. And that is where has this bug been all these years? And on what did he live before cotton was made? But wasn't cotton made in the six days also? Well where has his bugship been all these years since we have been raising cotton and what has started him on his eastern missionary journey? All of these are interesting questions for the naturalist. But be these things as they may the boll weevil certainly existed a long time ago for I have found a recipe for his suppression in an old book that has been in my library for over three score years. The title leaf is torn off and one lid is off so I can not see where it was published, but it is evidently an old book. The best I can learn of it coming into my possession is about this: There were three poor orphan boys who lived away back in the sticks about 60 miles from Natchez in the early forties and they went with some ox wagons to Natchez and their friend bought them each a suit of Sunday clothes. The merchant from whom the cloths were bought, on being told that one of these boys was fond of reading, gave him this book that had a great deal of interesting reading and many valuable recipes.

I have been thus particular in describing this book because there may be some old person in the State that saw or perhaps has a copy of it. If so I hope they or he on reading this will let me hear from them so that I can get a copy that has been better preserved than mine. And perhaps Dr. Dunbar Rowland would accept a copy to be placed in the archives of the State. I will give a copy of the recipe and am sure that it will be efficient.

"Bring ye all the tithes into the storehouse, that there may be meat in mine house and prove me now herewith saith the Lord of Hosts if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it. And I will rebuke the devourer for your sake and he shall not destroy the fruits of your ground neither shall your vine (cotton) cast her fruit before the time in the field."

To be taken by all the country once, a week as follows: Upon the first day of the week let every one of you lay by him in store, as God has prospered him, that there be no gatherings when I come.

Drs. Malaki and Paul.

I am sure this if taken strictly according to directions will be effective.

W. B. Kinabrew.

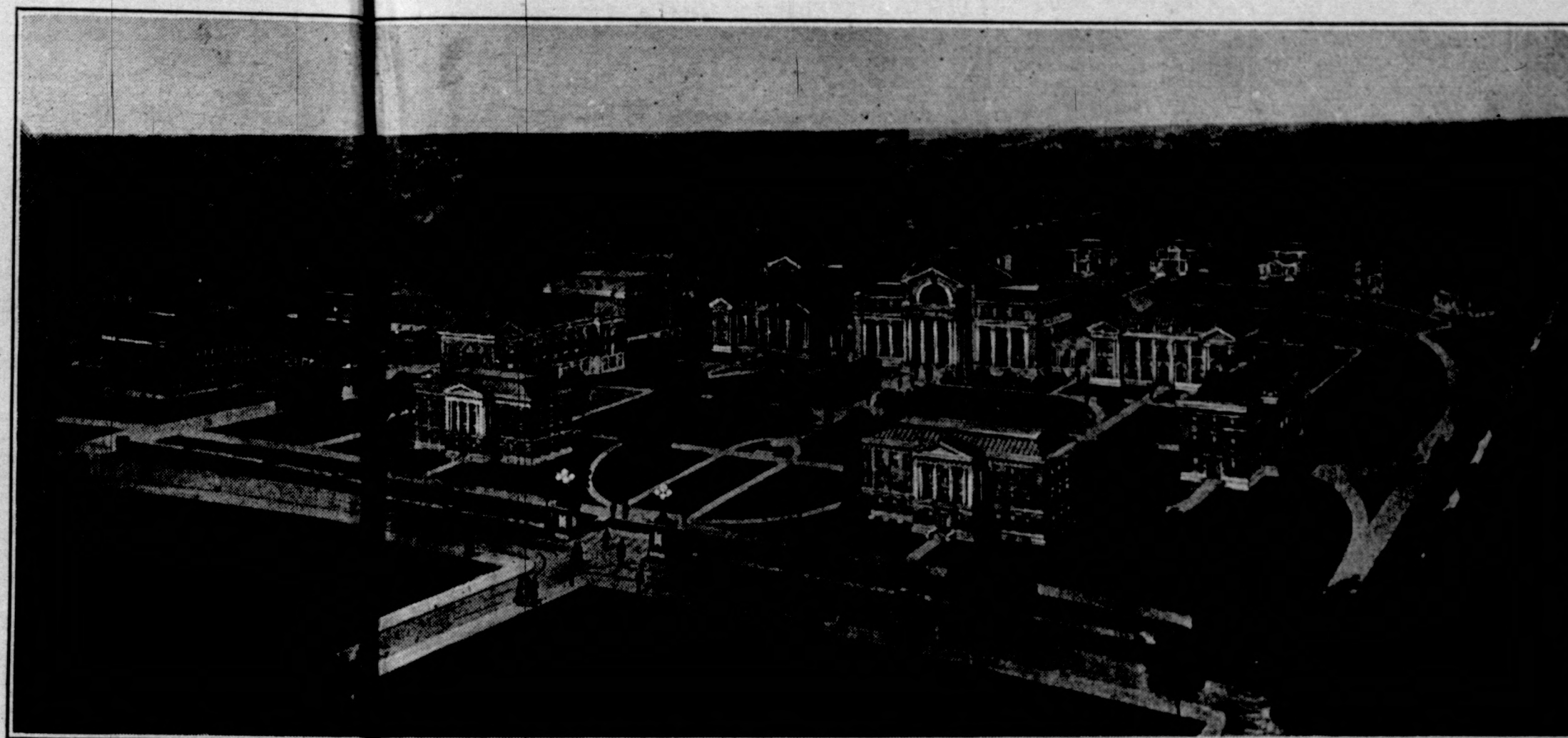
Greater Mississippi College.

As many of our friends know, Mississippi College is in a rapid state of development. This institution was founded twenty years earlier than the State University. It has done a great work in the past and is destined to do a much greater work in the future. Large additions have been made in recent years to endowments and buildings.

The picture represents a great plan for future development. Two of the splendid new buildings have recently been erected at a cost of \$75,000.00. Next spring we expect to erect the best arranged and most useful science building in the State at a cost of \$50,000.00. We hope to see the other buildings follow rapidly. The plan shown here was worked out by

George E. Kessler, of St. Louis, Landscape Architect, and R. H. Hunt, of Ottanooga, Building Architect.

The college has a large faculty of specialists. The student body usual numbers about four hundred. Clinton is a school village, ten miles from Jackson, with splendid railroad connections, and is noted for good health, good morals and classical influences.



HILLMAN COLLEGE

The oldest Boarding School for Girls and Young Ladies in Mississippi, is so located at Clinton, and is in a flourishing condition. A beautiful building is now in course of erection at Hillman and she will have as comfortable and neat accommodations as any school for Girls in Mississippi.

Send for catalogs.

REV. W. T. LOWREY, D. D., LL. D.,

President,

Clinton, Hinds County, Mississippi.

WOMAN'S WORK

Mrs. Julia T. Johnson, Editor, Clinton, Miss.

(Direct all communications for this department to Clinton, Miss.).

Woman's Central Committee.

Mrs. J. A. J. J. Meridian, President of Central Committee.

Mrs. W. R. Woods, Meridian, Secretary of Central Committee.

Mrs. W. S. Smith, Meridian, President of Seaboard Work.

Mrs. Martin Ball, Winona, President of Young Woman's Auxiliary.

Officers of Annual Meeting.

Mrs. J. D. Cranberry, Hazlehurst, President; Mrs. Paul Smith, Meridian, Vice-President; Mrs. G. W. Riley, Jackson, Recording Secretary.

Have you not a word for Jesus?

Not a word to say for Him? He is listening through the chorus of the burning seraphim! He is listening—does He hear you speaking of the things of earth,

Only of its passing pleasure, selfish sorrow, empty worth? He has spoken words of blessing, pardon, grace and love to you,

Glorious hopes and gracious comfort, strong and tender, sweet and true;

Does He hear you telling others something of His love untold. Overflowing of thanksgiving for His mercies manifold?

—Frances Havergal.

To Drive Out Malaria.

And Build Up the System

Take the Old Standard GROVE'S TASTELESS CHILL TONIC. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effective form. For grown people and children. See.

Meridian, July 6, 1909.

It has been decided by your Central Committee to request the observance of the week of prayer for State Missions, to be held the second week in October, and as many of your societies received the literature too late to observe the 15th of June as a day of fasting and prayer for systematic and proportionate giving, that we include this in the week of prayer in October—also that we set apart one day of this week as enlistment day. In other words, that this week of prayer combine the three—day of fasting and prayer, enlistment day and State Mission.

May we unite in this week of prayer in Mississippi to the honor and glory of our Lord's cause.

Yours in Christian work,

Mrs. J. G. Hasselle.

Helps for Summer Days.

If flies and mosquitoes are troublesome in the house, try essence of pennyroyal to keep them away and rub a little on the face and hands at night just before retiring. Put some of the essence or oil in a cup and place it on the window sill as this will help to keep them out of the house. If buttermilk can be obtained, there is no cosmetic equal to it. Bathe the face and hands with it before and after exposure to the sun—letting it dry on the skin. The acid contained in the milk will remove sunburn and will also help to keep the freckles away, and then the acid will remove stains from the fingers caused by fruit or berries. Many persons suffer with tender and aching feet during the hot weather, and this trouble may be greatly relieved by bathing the feet every day in weak alum water; and rinsing the hands in alum water will sometimes allay perspiration, and a fresh pair of hose each morning is not to be considered a luxury, but a necessity. This is not an additional expense as the hose last twice as long if they are changed often and laundered frequently, and they may be kept soft as long as they last by washing them through a warm pearline suds and then rinsing carefully, and this suds is excellent for washing the yellow chambray gloves as well as the silk and lisle thread gloves. If you are troubled with perspiring hands or feet, buy some salicylic soap and use instead of other toilet soap for washing them and then bathe with the alum water, allowing it to dry on the skin. A good way to protect the complexion when going out in the sun or wind is to rub the face with cold cream, then wipe this off with a soft cloth and powder with magnesia and wear a thin veil, and on returning a bath of warm, soft water and good toilet soap leaves an unharmed complexion, and no one can have a good complexion unless some precautions are taken to preserve it.

M. A. T.

Value of Royaline Oil.

Royaline Oil, made by the Royaline Medicine Co., of New Orleans, La., has won all of its trade against competing goods purely on its merits. That is why, when a bottle of Royaline Oil is bought, it always leads to the sale of several more bottles. Royaline Oil is the great antiseptic. It is especially useful for all kinds of aches, pains, swellings and soreness in the head, chest or any other part of the body. Price 25c. bottle. Druggists.

GET READY FOR HAY BALING

THE demand of the market is for baled hay. There are the best of reasons why you should bale the hay you have to sell.

There's a larger demand for it. It brings a better price.

It is easier to handle. And you should bale it yourself rather than hire it done because the money you would pay the contract baler eats a big hole in your profits.

You have the time to do your own baling. You have idle horses in the fall and early winter to furnish the power. And you have enough help, or nearly enough help, on the farm to operate the press. All you need is a good reliable hay press.

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Buy one of the strong steel and iron I. H. C. presses this year, and if you have any considerable amount of hay to bale, it will save you its cost the first season. And you will have a reliable press for many seasons to come.

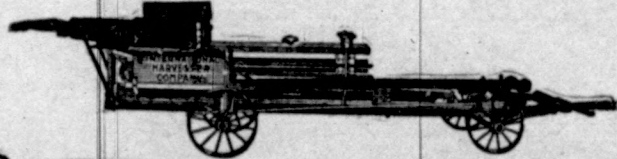
I. H. C. presses make you independent of the contract baler.

They are specially valuable to the average farmer and hay raiser because they are operated with small forces, at no expense for power, and the work can be done at times when there is little else for either man or horse to do. These presses will bale your hay, straw or anything else you have to bale into solid, compact and uniform bales. The one-horse press, an ideal baler for small hay raisers, turns out 14x18-inch bales. Under average conditions, it will bale at the rate of 8 to 10 tons a day. The two-horse press has bale chambers 14 by 18, 16 by 18 and 17 by 23 inches in size, and bales 8 to 15 tons a day—a profitable machine for joint ownership among neighboring farmers or doing contract baling.

I. H. C. presses are not horse killers, are convenient to operate and there is no pounding or uneven draft. Both are full circle presses, and do not worry the horses with constant stopping, backing and starting.

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Specially appropriate for parlors, dining rooms, sitting rooms and reception halls. The full-quartered columns and friezes of the lower and upper shelves give the appearance of a full-quartered mantel. Oak body throughout. Height, 7 feet 2 inches. Tilt opening, 42 inches. Mirror, 18x24 inches, beveled. Profile, 4 inches. Columns, 4 inches. Price includes tiles for hearth and facing and plated grate, complete, with summer front.

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As a general Tonic it builds you up and makes you immune to malaria. Sold by your druggist; 50c. and \$1.00.

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Deaths.

Mrs. Webb Goodrum.

The winged messenger of death found its way into the home of Mr. Webb Goodrum June 29, 1909, and took as its victim his loving wife. She was born March 14, 1861, being at death aged 48 years, 3 months and 15 days.

She was a member of the Baptist Church at Antioch, where her remains were laid to rest. She was a true and faithful Christian, and walked worthy of the vocation wherewith she had been called, until the summons came and called her to that higher and better home, which was adorned and awaiting her arrival in the City of God.

She was a kind, tender and affectionate wife, a devoted and loving mother, a good neighbor and a friend to every one. The very expression of her face brought sunshine and happiness into the hearts of those with whom she associated. To make home attractive and pleasant as well as religious was the chief fruition of her life, and in this she was most successful. That pleasing smile which was always visible upon her countenance at home and abroad, and which is a chief characteristic of one who lives close to Christ, made her friends and neighbors love her.

She leaves a mother, a husband, three children (two boys and one girl), three brothers and two sisters, besides a host of friends relatives and neighbors to mourn her loss.

We would not dare question the wisdom of God in calling this noble and godly woman to her reward, but on the other hand, we know that "all things work together for good to them that love the Lord," and in this passage of God's Word we should find great consolation. We believe that she has put on immortality, and that her soul is at home with God.

Now may the Lord help all of us who love her (and to know her was to love her) be able to say with the poet:

"When the trumpet of the Lord shall sound, and time shall be no more,

And the morning breaks eternal, bright and fair;

When the saved on earth shall gather over on the other shore,

And the roll is called up yonder, I'll be there.

On that bright and cloudless morning, when the dead in Christ shall rise,

And the glory of his resurrection share;

When his chosen ones shall gather to their home beyond the skies,

And the roll is called up yonder, I'll be there."

In her death, the church has

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Wonderful care and precision on the part of expert bakers, combined with facilities to be found in no other bakery, ensure this uniformity of **Uneeda Biscuit.**

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Jno. A. Scott, A. G. P. A.

I take it, that Christ, in becoming the first fruits of them that are to be saved, passed from earth to heaven precisely in the way that all will

Lord remember me when thou
nest into thy kingdom." Would
e extravagant to suppose that
Savior talked with this poor
ow in paradise. If not to him
e, to him as he spoke to the
tiplied thousands in the place
departed spirits. If Abraham
ld talk to the spirit of the rich



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Free to You and Every Sister Suffering from Woman's Ailments.



I am a woman.
I know woman's sufferings.
I have found the cure.
I will mail, free of any charge, my home treatment with full instructions to any sufferer from woman's ailments. I want to tell all women about this cure—your mother, for yourself, your daughter, your mother, or your sister. I want to tell you how to cure yourselves at home without the help of a doctor. Men cannot understand women's sufferings. What we women know from experience, we know better than any doctor. I know that my home treatment is a safe and sure cure for Leucorrhoea or White Discharges, Ulceration, Displacement or Falling of the Womb, Prolapse, Scanty or Painful Periods, Uterine or Ovarian Tumors or Growths; also pains in the head, back and bowels, bearing down feelings, nervousness, creeping feeling up the spine, melancholy, desire to cry, hot flashes, weariness, kidney and bladder troubles where caused by weaknesses peculiar to our sex.

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Wherever you live I can refer you to ladies of your own locality who know and will gladly tell you of their own experience. This Home Treatment really cures all women's diseases, and makes women well, strong, plump and robust. Just send me your address, and the free ten day's treatment is yours, also the book. Write today, as you may not see this offer again. Address

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Richmond Walker.

Bro. Richmond Walker was born Dec. 3, 1826, in Simpson county, where he grew to manhood and was married to Miss Sarah Griffith, Jan. 24, 1850. He joined Hebron Church, perhaps in 1853, was ordained a deacon in 1867, which position he filled with singular efficiency. He was in the organization of the Stonewall Baptist Church in 1876, was later a member at Westville and Mendenhall. He was a valuable member of Strong River Association for many years, being treasurer from 1875 to 1880. He greatly adorned the Christian faith. One man said, "He was the best man I ever knew, his influence had much to do with shaping my life." Another said, "I knew him thirty years and never knew him to go wrong." Another said, "I lived with him six years and never knew him crooked on any question," etc. Bro. J. C. Buckley said, at the burial service, he was greatly honored by the preachers. Perhaps the crowning glory of his life was his family of four sons and five daughters, all of whom are exemplary Christians, most of whom have families, and they promise to be worthy descendants of a noble sire.

This faithful servant went home June 23, 1909, having gained a good standing and great boldness in the faith. Blessed be his memory. The burial service took place from the Mendenhall Baptist Church where he was laid to rest in the cemetery near by. The service was conducted by his pastor, J. P. Williams.

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Porter Spann.

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After years of waiting and preparation he had, with the assistance of his father, just established himself in business and had a hopeful future before him. Bright, energetic, generous, true to his friends and faithful to every trust, he had the confidence and esteem of all who knew him. The sadness of his going away was softened by his trust in God. Early in life he had professed faith in the Savior and now he freely expressed his readiness to go if it was God's will.

What else in all the world but the grace of the Lord Jesus can enable a young man to turn his back upon all that the world holds dear and shout back from

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Session 1908 and 1909—240 Students and 22 Teachers and Officers. Next Session begins Thursday, Sept. 9th, 1909.
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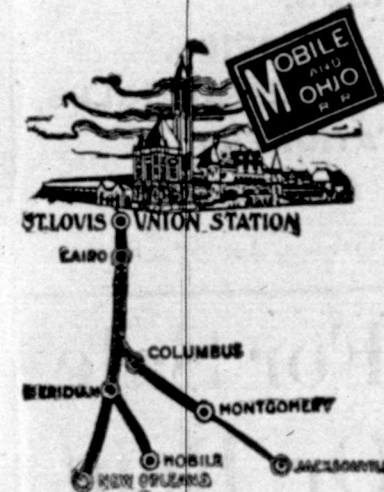
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Paraffine is wonderfully handy to have about the house—useful somewhere, somehow, from Monday to Saturday.

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the grave his faith in the final triumph over death!

"May the peace of God which passeth all understanding" keep the minds and hearts of the stricken loved ones.

A. Friend.

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Whether from Malarious conditions, Colds, or overheating, try NICKS' CAPUDINE. It reduces the fever and relieves the aching. It's Liquid—10, 25 and 50 cents at drug stores.

An Announcement.

Permit me to say through your columns that the Alumnae Association of Blue Mountain Female College will meet during the encampment on the 11th of August.

We would be so glad to have as many of the alumnae as possible with us.

The anticipation of this meeting is great, but I am persuaded that the realization will be greater.

Sallie Stovall Dougherty,

President.

Coldwater, Miss.

Baine-Barring.

Married, on June 27, 1909, Mr. Homer Baine, of Tennessee, to Miss Maggie Barring, of Houston, Miss., J. F. Mitchell officiating.

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No. 4	No. 6
Lv. Gulfport..... 7:30 A. M.	4:15 P. M.
Lv. Hattiesburg..... 10:37 A. M.	7:33 P. M.
Ar. Jackson..... 2:10 P. M.	11:00 P. M.

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7:30 A. M. Lv. Mendenhall Ar. 9:25 P. M.
1:40 P. M. Ar. Gulfport Lv. 2:30 P. M.
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2:30 P. M. Lv. Jackson Ar. 10:05 A. M.
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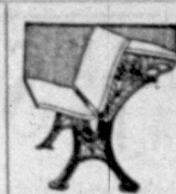
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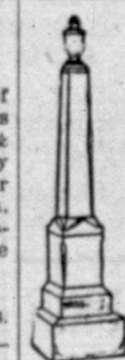
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CLINTON

OUR CONTINUED STORY OF CLINTON—THE ATHENS OF MISSISSIPPI—DEALS THIS ISSUE WITH WHAT WE HAVE THAT WE BELIEVE WILL ATTRACT HOMESEEKERS TO SHARE WITH US ALL THESE ADVANTAGES.

FIRST, WE MIGHT SAY, CLINTON HAS AN ASSESSED VALUATION OF OVER THREE HUNDRED TWENTY-FIVE THOUSAND DOLLARS. THIS ASSESSMENT DOES NOT COVER THE WHOLE REALTY OF CLINTON BY ANY MEANS AS ALL SCHOOL AND COLLEGE PROPERTY ARE EXCLUDED FROM TAXATION. OUR COLLEGE AND SCHOOL PROPERTIES HAVE AN ACTUAL VALUATION OF OVER \$250,000. WE HAVE A BONDED INDEBTEDNESS OF \$15,500.00 THE FUNDS OF WHICH HAVE GONE TO THE BUILDING AND EQUIPMENT OF THE FOLLOWING: A LIGHT AND WATER PLANT WHICH GIVES SATISFACTORY SERVICE TO THE USERS AND IS CAPABLE, WITHOUT FURTHER EXPENDITURES, OF SUPPLYING LIGHT AND WATER TO A TOWN TWICE ITS SIZE. THE MUNICIPAL PLANT ALSO FURNISHES STREET LIGHTS AND WATER PROTECTION AGAINST LOSS BY FIRE TO HOMES AND BUSINESS HOUSES.

DURING THE LAST EIGHTEEN MONTHS—WHEN TIMES WERE HARDEST—THERE WERE BUILT SIX OF THE HANDSOMEST RESIDENCES IN THE TOWN TOGETHER WITH OTHER SMALLER ONES. THE A. & V. R. R. HAS JUST RECENTLY BUILT A NEW DEPOT AND MADE OTHER IMPROVEMENTS AT A COST OF OVER \$5,000.

THE BANK WHICH WAS ESTABLISHED ABOUT FOUR YEARS PAST AND REGARDED AS AN EXPERIMENT, BY MANY, HAS PROVEN A GOOD INVESTMENT TO ITS STOCKHOLDERS AND AN IMMENSE CONVENIENCE TO AND UPBUILDER OF THE COMMUNITY.

IN THE LAST THREE YEARS THE DEVELOPMENT OF OUR TOWN HAS BEEN STEADY AND RAPID. THERE HAVE BEEN BUILT DURING THESE THREE YEARS ABOUT 40 NEW HOMES AT A COST IN THE AGGREGATE OF ABOUT \$80,000, AND OF THESE THREE-FOURTHS WERE BUILT FOR THE OWNERS AS HOMES.

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